March 3
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And the word of the Lord was precious in those days; there was no open vision" (I. SAMUEL 3: 1).

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LAWS OF LIFE.

IN the divine arrangement there are two classes of laws necessary to human existence, which may be considered as laws *temporal* and laws *spiritual*. One relates to man's temporal or physical organization, the other to his spiritual or immortal life. This short article will permit me to notice only a few of those which belong to one class—the laws temporal—and when familiar with the laws of our natural life, we may be able to discover some analogy that will give us a better understanding of our spiritual life and powers.

The laws relating to this earth, and the elements surrounding it, are all in harmony with man's existence upon it as an intelligent being. His body was formed of life material, and is said to be of the earth—earthly, adapted to receive nourishment and support from the source of its creation. After the formation of the body with its wonderful organization, it was endowed with life, when it became a *living soul*. This living soul or, in other words, this natural body thus alive and under the influence of the spirit within, is subject to law, and can only be preserved by a strict conformity to law. Great importance is attached by the Creator to this body of man. It is a house or dwelling place for the spirit and must be preserved for that—its only and lawful purpose.

The plan of redemption, the sufferings and death of the Redeemer—Jesus Christ, and the labor of all the dispensations of God to man from Adam until now, have been for the sole purpose of securing life perpetually or eternally to this body, and place it in a much higher and glorified condition.

These facts admitted, the care of the body—man's physical organization, cannot be a matter of indifference, as having no important relation or bearing upon his salvation. Truly the

sentence of death has passed upon all men, and a separation of the body and spirit is inevitable, but they are to be re-united: the resurrection has been brought to pass, and this re-uniting of the spirit and body by the resurrection, is the redemption of the soul; and the time spent in this probation prior to the enforcement of the death penalty, is of importance to every living soul as determining the conditions of his life after having suffered the penalty. If his life here be of but few days, and of few opportunities, with little knowledge or intelligence acquired, how feeble his claim compared to one who has spent many years of usefulness; a long life of integrity to his God, truth and righteousness, and acquired the knowledge that gives him place among the gods with life eternal. A knowledge of created things, and a life in keeping with the laws thereof, is a sure passport to the society of creators, and may bring one into the presence of Him who is the author of all created things.

Man's short life, with only his natural advantages, may accomplish but little towards the perfection or fulness of knowledge, but by the aid of science and revelation combined, he may accomplish much, and learn all that is necessary to his continuance here; until he has learned the laws of his being, and filled the measure of his creation. Revelation teaches us that all things are governed by law, and that which abideth the law of its creation is sanctified thereby, and that which abideth not the law of its creation cannot be sanctified by law, but must remain filthy still. It is also written that the earth has kept the law of its creation, and by virtue thereof, shall be sanctified and glorified, and that all those who dwell upon it in that condition, must also be sanctified by keeping the law of their creation. From this we learn that the earth, and those who live upon it, must be in harmony and adapted to each other's condition, for each to fill the measure of its creation.

This earth was created for man, and with the elements around it was adapted to supply all the natural wants of man—all that could in any way contribute to the gratification of his senses, either to please the eye or gladden the heart. In the organization of each and all of the elements, we find a marvelous wisdom and intelligence manifested, far above the comprehension of man, in their utility to preserve life. By learning and becoming familiar with those laws of element, we learn of the works, wisdom and character of God, and know better how to appreciate the provisions made for our happiness. The soul of man is led to praise his Maker!

Our dependence upon the elements of earth, air, fire and water, should lead us to learn the laws by which they are suited to give life and sustenance to our temporal bodies, and this we may do to a great extent by use of the sciences that are within our reach. They can be and have been so carefully analyzed as to determine

the exact proportion and the nature of each component part of the whole, as adapted to the human life.

The atmosphere that surrounds the earth—the air that we breathe, is composed of two important substances, compounded by a certain law of proportion, as to produce and sustain life. It is so aerial as to be almost ethereal; invisible, not discernible by touch, taste, sight; yet without its life-giving virtue we could not preserve our natural lives one moment. It answers fully the end of its creation in its life-giving virtue, when used by man in its natural state, or as by law prepared for the use of man—when the proportion is nearly four of nitrogen to one of oxygen. Any variation or violation of this law of proportion would render the very elements injurious to men, while if entirely separated, either one would prove certain death to animal life. How marvelous the truth, how infinite the wisdom to combine two death dealing properties so as to make them necessary to our life.

Strange to say, man has perverted the ways and works of the Lord, and he courts death by filling the atmosphere with foul gases, with the smoke of tobacco and other noxious weeds, with the cesspools of human and other animal excrements, and many other ways by which he destroys or adulterates the atmosphere, by changing the virtue and properties that sustain life, imperceptibly, to those of death. There are many ways in the ordinary pursuits and vocations of life by which the atmospheric air we breathe is rendered not only injurious, but deathly to those who come under its influence; from the kitchen or cook-room of home, to the furnace and smelter of our mountain valleys that spread desolation and death to both vegetable and animal life.

Water as an element of life is perhaps the least appreciated of all that contributes to the life of the soul or body of man. It is nature's beverage for both man and beast. The earth would have no life—would not produce without it. All animal life would speedily perish without it. The law of its organization or creation is one most important among laws of life. When used by man in the conditions of that law—which is by weight eight of oxygen and one of hydrogen—pure from all extraneous matter, it is not only life-giving, but an element of life. It may be tasteless and colorless to the senses, but when viewed under the microscope it can be seen in almost every particle to be alive—an element of life, as the glowing ruddy cheeks of both young men and maidens, who freely use it, abundantly testify. Indeed there is truth as well as poetry in the song:

> "Better than gold is the water cold
> From the crystal fountain flowing."

It is nature's great gift to man, God's wonderful provision, so suited to the life of all created things.

How universally ignored by the human family in its general

use! Liquors of many kinds that are generally intoxicating, beer and mixtures, of kinds and quality innumerable, together with tea, coffee, wines and toddies, have to a great extent taken the place of pure water for the family beverage; and in all the instances named where water is used, it is first destroyed in its life-giving quality by being boiled or otherwise removed from the conditions of the law of creation. Truly man has sought out many inventions in trying to improve upon what God has ordained for the life of man. Boiled water is lifeless—repulsive to the taste and stomach, and something must be supplied to make it desirable. The good housewife may be satisfied with her tea, but the good-man prefers his rum-toddy, or his whiskey-sling, as of necessity to make that water a tasty beverage. Thus by simply boiling the water the mother and housewife open up the door to innumerable temptations, and the introduction of pernicious habits, customs, and usages which are so ruinous to the health of the family, so weakening to the constitutional powers of man, perverting his tastes and demoralizing his entire energies. No wonder the Lord has seen fit to give a "Word of Wisdom" denouncing these things and making great promises to those who will keep and observe it.

The human family in the exercise of their foolish wisdom have succeeded in reducing the natural life of man from nearly a thousand years to an average of but little more than thirty, growing out of their habits, customs and modes of living. This fact shows the vain progress made by the world, in not learning and applying to man's advantage, the laws of life. The Word of Wisdom must be carefully observed, as well as the laws that relate to the elements, of which no one should plead ignorance, to turn the tide and stream of life, so as to give length of days and multiplicity of years, until the age of a man shall be as the age of a tree, instead of the *few days* which are now his portion.

The young especially of our day should not be afraid of a free and constant use of cold water both for internal and external applications. It is perhaps the most important of all the elements, from the fact that it more readily and intimately associates itself with all other elements than others we have named. Earth, air and the heavens above us are full of it, and God has chosen it as the one through which we enter His kingdom, the one that enters largely into many of His sacred ordinances for the salvation of man: to represent the shed blood of our Redeemer in the sacrament; and when the elder would wash his feet against any place or people, pure cold water in summer or winter, will answer the purpose.

The elements may be used in many ways for the pleasure and benefit of man, not only in cleansing from dirt and filth, but for power, both in its natural state, and in its thousand applications when converted into steam; but in its use to preserve animal

life, and the life of man, it should be pure and in keeping with the conditions of the law by which it is organized and made. The term organized is here used because it is compounded of several properties, each of which must exist in its proper proportion, or the element becomes adulterated, and to that extent, unsuited to the use of man. Science has lent its aid to place a knowledge within our reach, both by analysis and synthesis. A long life is needed to acquire sufficient knowledge of the laws that govern our material surroundings to fit us, only in a small degree, for that infinitude of wisdom and intelligence that must necessarily characterize a glorified and immortal life. Duty in every possible sense teaches us to prolong our lives for the high purpose of obtaining knowledge, which is the glory of God.

S. W. Richards.

TITHING.

In the beginning of this dispensation of the fulness of times, the Lord revealed to his chosen people a perfect law. It was the United Order, and it comprehended greater power, larger things and a more speedy accomplishment of the work of the Lord. The people were unprepared, however, to live this perfect law; so God, in his infinite wisdom, revealed a lesser law whereby we of the faith could school ourselves to live the higher law. The law of tithing was revealed to teach us, that when the final edict comes forth for a perfect people we shall be ready to live the higher law. Have we Latter-day Saints been good students? Have we learned our lessons well or have we been truants and neglected attendance upon our lessons? If we have, it is high time we should start to study in earnest, that we may be at the head of the class and that the Great Teacher may see how we are progressing in our studies and thus hasten the day of our graduation. The law of tithing was given in order that there might be means in the storehouse of the Lord for the carrying on of his purposes, namely; for the spreading of the gospel of Jesus Christ to the nations of the earth; for the gathering of the poor; for the building of temples and meeting houses and for the education of the youth of Zion.

The principle of tithing puts the people of the Church to a test. By it it becomes known who is for the kingdom of God and who is against it. By this principle it shall be known who is loyal to the land of Zion and is willing to keep the commandments of God and so sanctify it unto him. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in the Lord Jesus Christ, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of

the Holy Ghost. We have obeyed these fundamental commandments but how can we go on to perfection, if we progress no farther than the first principles? We must keep all the commandments with all our strength, our ability and our substance, if we wish to gain all the blessings the Lord has in store for us.

It is a privilege for us to be permitted to return a small part of our increase to the Lord, who gives us all our increase. If a friend were to offer us ten pounds and only request one, in return for the kindness, we should be more than pleased to accept his offer. Tithing is the same proposition; and He that offers us the opportunity is one whose word never fails and whose promise is better than gold. Any one who neglects to take advantage of this opportunity expresses ungratefulness for blessings received. Every commandment given by the Lord has a blessing predicated upon it, and tithing is not an exception. He has promised that if we are faithful in this respect he will prosper us on the right hand and on the left, indeed we shall receive blessings more than we have room to contain. In tithing is strongly exemplified the eternal law that whatsoever is given, as God directs, increases the substance of the giver. When the elders go forth to preach the gospel, as they are moved upon by the Holy Ghost, the spirit thereof does not grow less nor the gifts thereof diminish, because they are constantly imparting to others, but these increase abundantly. It is just as easy for the Lord to increase physical substance as to add spiritual blessings and power. When we sow the grain upon the earth it would be thrown away, but for the law of the Great Creator, by which the seed germinates and produces again, sometimes thirty and sometimes a hundred fold. So it is with tithing. We may not understand fully the process but the result is plain. God increases the faith and substance of him, who freely pays his tithing. His promise is that if we will obey his laws, if we will draw near unto him, he will draw near unto us and reward us with his favor and his blessing. He will open the windows of heaven and pour out a blessing. He will rebuke the devourer and it will not destroy the fruits of our labor, and we shall become a delightsome people.

Those who neglect to draw near unto the Lord and so fail to prove him, neglect to keep his commandments, will never know that God keeps his word and that he does reward those who diligently serve and obey him. While they who obey his laws given for the building up of Zion, for the preaching of the gospel, for the aid of the widow and the orphan, and for the gathering of the people from the four corners of the earth, will come to prize them and to know for a certainty that God is a rewarder of all those who diligently serve him and is able to fulfil every promise made to them, to the very letter. Let us, therefore, keep all his commandments and receive all of the blessings.

Blackburn. J. FRED PINGREE.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1920.

Conferences.	Conference Presidents.	Missionaries.					Local Priesthood.					Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Excommunicated.	Emigrated.	Died	Answered Calls While Tracting.	Invitations In While Tracting.	Gospel Conversations.	Tracts Distributed.	Pamphlets Distributed.	Copies of Book of Mormon Distributed.	Other Stan'rd Church Works Distributed.	Meetings Held.
		Apostle	H. Priests	Seventies.	Elders	Ladies	H. Priests	Elders.	Priests.	Teachers.	Deacons.															
Birmingham...	Chas. W. Hatch			1	2	1		18	21	21	22	538	159	779	20		23	2	1969	161	1385	9445	718	49	22	83
Bristol	J. G. McKay....		1	2	1			19	12	8	9	267	54	369	13		22	1	6875	36	651	17373	537	15	8	56
Hull	A. H. Taylor.....			2	2			18	15	4	18	260	44	359	3		1	1	325	3	910	1775	356	2	5	44
Irish	B. R. Birchall...				2			16	12	1	10	206	45	290	2		1	1	1200	52	509	2541	37	11	21	150
Leeds	L. H. Whipple..			2	2			24	20	19	49	767	137	1016	24		39	12	11935	204	1315	29182	3301	25	60	168
Liverpool	W. J. Starkey...		1		3			9	26	11	36	568	95	745	12	1	28	7	5935	10	666	16848	413	10	1	37
London	J. G. McKay.....			6	11	2	1	36	21	2	29	875	112	1076	44	1	46	4	41468	58	4782	70580	5067	19	5	125
Manchester ...	T. L. Redford ...		2		3			20	32	7	28	572	50	709	3		26	4	2377	24	1201	11965	385	17	14	54
Newcastle	D. E. Randall....		1	2	1			16	17	10	35	442	117	637	19		28	2	10185	42	1101	21843	1085			60
Norwich	J. G. McKay....		1		1			9	12		9	133	13	176	8		13	3	27519	59	1290	38123	4888	8	3	58
Nottingham ...	V. B. Stallings..		2		1	1		27	20	11	25	439	70	592	40		2	5	1410	10	447	3374	145	6	5	76
Scottish	William Easton.		1	1	2			26	14	6	25	490	79	640	12		24	3	5204	74	1183	21039	1360	5	2	51
Sheffield	J. Hamstead.....			1	2			9	14	7	17	338	57	442	4		3	2	9205	25	1312	32515	296	5		106
L'pool Office...		1	3		1	1																				
	Totals.....	1	12	17	34	5	1	247	236	107	312	5895	1032	7830	204	2	256	47	125607	758	16752	276603	18588	172	146	1068
Local Priesthood...																					8792	47509	3388	162	173	
Lady Missionaries																			67616	329	4754	159831	5040	78	115	
	Grand Totals ...																		193223	1087	30298	483943	27016	412	434	1068

THURSDAY, MARCH 3, 1921.

EDITORIAL:

LACK OF VISION.

THE Lord Bishop of Liverpool is accredited with the public statement made recently that "the church is suffering from lack of men, lack of money, and lack of vision." It was not long since we read of a prelate of the church, at Manchester, either the bishop or dean, as we recall, who, realizing the same lack there, observed and emphasized especially the lack of vision.

He even went so far as to admit a hopeless lack of vision within his church, and advocated going to the spiritists who claimed to have vision, saying, "not having vision in the church, why should we not go to those who may have it." His wife had become associated with the psychic-research people, developing mediumistic qualities and, together, it is understood they sought London spiritists for the vision—so-called heavenly vision—that appears to be the conspicuous lack of their church. How far other dignitaries of the established church recognize this lack has not perhaps been so conspicuously declared; but that it is a manifest fact, whether admitted or not by church officials, is commonly observed and commented upon as the prevailing condition, by the laity—the public press, the religious press, lecturers, missionaries, divinity students, and unbelievers generally. The wise man of proverbs says: "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

How seeking vision, through the spiritualists in the case mentioned, has turned out we may not know. Probably as it ever has, when men have resorted to some other source for it, than that prescribed by the God of heaven; in confusion and disappointment.

That the lack of vision should be characteristic of the church in this country, as well as the churches of modern Christendom in general is perfectly understandable to those who fearlessly seek and are willing to acknowledge the causes that have led to so miserable a condition. "But he that keepeth the law, happy is he." If the ministers of divine law lack vision, and are so distressed thereby, so blind indeed, that they must resort to necromancers and advocate consulting soothsayers and mediums for it, the inference is plain that they have broken the law. They are condemned by their own admission. They being without vision are no longer able nor fit to minister spiritually to the people, to manifest the visions of eternity, to proclaim the word of the

Lord. Though they may truly desire it and seek it, they are in the plight foreseen by one who did possess it and who declared: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8: 11, 12).

Before it is possible to find or properly suggest a means to restore the vision, which these churches so lamentably lack, it might be well to inquire what they mean by "vision," and how they have come to lose it. It is generally accepted by them that direct revelation from the Lord has ceased, that angels no longer appear to men coming from the presence of God; that visions of the night are ephemeral as a dream, and that they have no prophets to find out visions from the Lord. The word then seems to signify to them the power merely to perceive the mind of God, which they say they lack. If they are his ministers they should not lack this; and there must be reasons why they are without it. Is it not partly due, among other reasons, to the crown of pride, which Isaiah described upon the head of a people resembling, in one notable respect, the people of the English churches of the present day: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isaiah 28: 7).

Their use and defense of the general use of wine and strong drink, may very well account for both error and lack of vision by priests and people here. This is but one reason. There are others of like revolting quality. Greatest among these is the failure to realize the times in which we are living, as the times spoken of by the prophets, and predicted by the Savior himself as foreshadowing the very condition they now complain of. They are like the Pharisees: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. * * * Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15: 8, 9).

How can men claiming to be the disciples of Christ—his ministers—defend themselves against or palliate the sin of preaching without vision? How wicked and absurd it is for such to go seeking it in the cabinets and mumblings and rappings of spiritists, who, though they claim visions, lack intelligence; and are utterly without the knowledge or power of God. How much better it were to humble themselves and take to heart the admonition of James, a servant of God and of the Lord Jesus Christ: "If any of you lack wisdom, let him ask of God, that giveth to all men

liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1: 5-7).

There is a Church which does not lack men, nor money, nor vision. It came into existence in these latter days through observing that injunction. In response to the prayer he was led thereby to offer up to God, Joseph Smith received a vision of the Father and the Son, the brightness and glory of which continues to enlighten every member of it, to inspire its ministers and to maintain its supremacy and leadership, as the greatest and truest and most vital spiritual force on the earth to-day. It is the Church of Jesus Christ of Latter-day Saints and it calls in His name upon ministers, priests and people, of whatever church that lacks vision, to repent of the errors and sins that obscure vision, and come into the light of eternal truth, revealed again for the salvation of the children of men.

J. F. W.

DESOLATE SHORES.

A BURNING sun, high in heaven, flinging his fierce shafts upon a parched and fruitless earth; his rays, reflected a hundred times from a broad watery expanse that gleams also upon the hot land; hills, white, rocky and bare; dismal hollows dotted with cedars—a few living weakly amidst a ghostly concourse of their dead fellows, whose stark and ashen limbs writhe grimly about their shattered trunks; a grimy beach, darkened with millions of decaying larvæ and strewn with clumsy crumbling boulders; the silence of a desert.

Such are the common aspects of the mountainous islands of the Great Salt Lake. They are elements of scenes fraught with melancholy, death and utter desolation. To wander along these dreary shores, silent and alone, is to commune with nature in her bitterest moods, and to hunger and thirst for the beauties she so lavishly displays elsewhere. There are surely no other places on the face of the earth so devoid of every charm, so totally lacking interest or association. The deserts of Asia and America have their histories—dreary enough, it is true, but yet associated with human experiences, even though they be of suffering and travail; but these wild and wind-swept shores have risen from the surface of a bitter sea, and have never, till now, known the tread of human foot or sound of human voice.

Whosoever has desired to witness the earth's poverty and degradation, let him traverse these gray wastes one single summer's day, when all the outer world is smiling and fruitful, and let him contrast what meets his senses with God's munificence in

other places. Toiling wearily over rotted rocks, whose misshapely bulks have been scooped out and hollowed into a thousand caverns by centuries of salt sea winds, he will come at intervals upon ragged plains where the only plant that thrives is the thorny sage—not the comparatively cheerful sage of the great plains, but a dark and prickly bush, which shows no signs of life except on close examination. He will see this straggling vegetation stretch from the hills down to the beach, growing among the crevices of the rocks even to the water's edge, and there, where the salt crusts upon its branches, he will see it set upon by swarms of great black spiders, who weave their nets of filmy white over it all, and lie in wait for the myriad gnats, their prey; and then he will be where the lazy surf flings fleebly in its flakes of soiled foam, skimmed from distant shoals to be strewn along this dreary beach. From these sights he will turn with sinking heart and wander on his way, scorched with the blaze from sea and sky, impatient for relief, yet finding none. No grateful shade, no limpid spring, varies the hot march or offers chance to slake his burning thirst; a vast sea stretches to the horizon, mocking his desire, for he dare not lave in its depths, nor taste its poisonous waters. Lizards hasten across his path, and stay upon a rocky crest to watch him with their glittering eyes, mosquitoes swarm to his annoyance, and he hastens on to avoid the pain they would inflict. At last, weary and depressed, he may find a hollow in the hills of the wilderness, where a feeble spring of warm and brackish water seeps from the rocks, flows a few feet and sinks again in the thirsty soil. Here he will rest, despondent and alone, surrounded by the frail skeletons of coyotes, less fortunate than he, that have wandered hither to perish when even this weak spring was dry.

Now, what magic power shall compass these desolate shores to transform them into realms of beauty and delight? Naught but the power which can touch with omnipotent wand the bleak and barren sands and turn them into gold. That scene which at noon was most drear, may become rich and glorious in the changing phases of the day. It is God's providence to bestow upon the desert in the evening a flood of radiant beauty, in compensation for the emptiness of mid-day. Trembling vapors which the hot sun has distilled, now hover over the land to catch the sunset hues, filling the shady hollows of the hills with purple and blue, and reddening the shafts of light that are cast upon the mountain tops. Low to the West, on the distant lake, lie streaks of amethyst and amber, through which the sun shall descend, alternately kindling these islands into a golden blaze, its flames vibrating on every twig and rocky edge; or immersing them in a purple shadow, whose depths are yet again colored by reflected lights from rosy clouds that are scattered across the sky. Then many a summer evening, the Wasatch Mountains, in compassion

for the sterility of these shores, will send forth a company of water-bearers to their relief; and these will come trooping overhead from the East, their breasts flushed with faint and opalescent tints that are soon to develop through a glorious scale of saffron, scarlet and crimson, and bathe with a ruddy glow the whole sea and sky and land. They cross the heavens a grand and thrilling spectacle, curtains of fire that flow towards the sun and droop to cover his face with a veil of scarlet and gold. Fold after fold passes rapidly onward, blotting out all the glory in the West, except a great red ball that slowly sinks through the gathering mist, and all grows gray. The color has faded from the heavens and gloom is settling over the land.

For a few minutes the peace and quiet of cool twilight is broken only by the sad cry of the moaning dove and a lazy lapping of the waves along the beach. Then, from far out at sea, comes a faint sound like the distant roar of a multitude of voices; it increases in depth and volume with every instant, and from the northwest there sweeps a wild blast, that gathers up the sands of the beach and drives them whirling along the shore. The surface of the lake quivers for a moment, as though struck by a mighty hand, then sends a succession of swelling waves, that gather strength as they approach and break upon the land. Soon the white-caps come rolling in from afar, running a mad race landward, bringing with them a flock of screaming gulls, white as the foam itself, and whose erratic flight carries them now through the hollow of a wave and now vaulting upwards to the skies. There is grand commotion where the steep reefs extend out into the sea, for ponderous billows are rolling in upon them and crashing against their sides with a tumult that is deafening. The foam gleams pale in the gathering night, as the breakers leap among the rocks, streams down their drenched sides in a thousand tiny torrents, and mingles with the restless surf that booms in upon the beach in ever-increasing strength and fury. And so the day closes among whistling winds and driving clouds along these bleak and desolate shores.

H. L. A. Culmer.

TAPESTRY.

The earliest account of tapestry wrought with the needle, for hangings and garments, is in Exodus, where the curtains of the Tabernacle which divided the Holy place from the Most Holy are described as of "fine twined linen, with blue, purple and scarlet; with cherubim of cunning work"—"wrought with the needle," etc.

The Israelites doubtless borrowed this beautiful art from the Egyptians, while in bondage to them; for the latter were skilled with both needle and loom, and also in dyeing and painting. The

Babylonians illustrated the mysteries of their religion, and recorded important historical events, in pictorial embroidery. To such perfection was this work carried by the ancient Greeks that they attributed the invention to Minerva. Such value was set upon it that the poets sang its praise; kings vied with each other in encouraging the art, and in possessing the richest specimens. In the early days of the French monarchy we read of women working tapestry with the needle. In the sixth century, when Clovis embraced Christianity, even the streets were decorated with this costly fabric during the festivities in honor of the event. At the dedication of the church of St. Denis, where generations of kings lie buried, the decorations were of tapestry, wrought with gold and silver and pearls.

Tapestry was wrought with the needle in France, until the ninth century, when the demand for it had become so great that weaving was introduced, and a manufactory established in the Abbey of St. Florian, in 985. Monks then wove in their cloisters; while ladies in their seclusion, portrayed with the needle on canvas, the stories that poets had sung, of the deeds of their fathers, as well as those of their living lords and lovers. The walls of the palaces were high, and of rough, cold stone, and the tapestried hangings hid as well as ornamented them. Shakspeare speaks of Falstaff hiding behind the arras (tapestry made at Arras), in "The Merry Wives of Windsor." Horsemen were now robed and horses caparisoned in this costly work at tournaments, and on the occasion of great triumphal entries and other public celebrations.

The tapestries of Flanders were early famed for their beauty, and the Bayeaux tapestry, which is still preserved, is of priceless value as the work of fair Flemish fingers, which have lain for long centuries in the dust. In very early times, tapestry was confined mainly to altar-cloths and other church decorations, but the growing demand for it as wall hangings, and furniture coverings, and carpets, resulted in the establishment of looms at Antwerp, Bruges, and other cities; that made in Arras being the most famous. A piece representing the battles of Alexander the Great was among the gifts sent by the king of Flanders to the Sultan in 1379, for the ransom of captives taken in battle. It portrayed, also, scenes in history and romance; the feats of fabulous heroes; and grotesque figures of men and animals. Some pieces of this work were almost national annals, and were styled historical tapestries.

In the sixteenth century, Francis I. established manufactories of this fabric at Fountainblean. Hitherto it had been made in pieces and joined neatly into great hangings; but now it began to be woven in one large web. Francis brought workmen from Flanders, paid them well for their skill, and supplied them with the richest materials, including gold and silver thread. His son,

Henry II., established manufactories in Paris, but after his death the art declined, and little was done until Paris was decorated for Louis XIV. Now came in the present style known as "Gobelin tapestry," from the name of the dyers on whose premises it was manufactured. Here are carpets now woven for the palaces, but we must not judge of their style by that known among us as "tapestry carpeting," the word itself simply meaning coverings or hangings; *tapisserie* is the French word, which our manufacturers have as good a right to use as those who weave for royalty—even if they cannot carry "high art" into their work. In the reign of the last named king, Raphael and other Italian masters were copied, and weaving became one of the fine arts. In 1802, ninety men were employed in weaving, mainly for the palace of St. Cloud. Occasionally the supply exceeds the demand of royalty. Now a piece may be purchased by an ordinary mortal, provided he has money enough to pay for it. The art was patronized by Henry VIII., in England, and Windsor Palace, Hampton Court, and other homes of royalty were decorated with copies of the best English painters, in tapestry. These hangings were not fixtures, but were raised on frames, and were often taken down and forwarded to decorate the chambers of kings and queens when on royal "progresses," as their journeys were then called.

A good story is told of a blunder occasioned by this practice. Henry IV., wishing to do great honor to the Pope's legate, ordered his most costly tapestry to be hung at St. Germain, where he was then on a visit. By a terrible mistake one was sent which satirized the Pope and his court at Rome—a much more dreadful thing in that day than it would be in ours. You may be sure it came down quicker than it went up! These ancient tapestries are now of great value, not only for their antiquity, but also as historical records of great events. The banquet, the chase and the tournament are as truthfully described as are the seige and the battle, forming political story-books of mammoth dimensions. You may imagine the labor of making carpets and drapery by the slow stitches of the needle on canvas, and will not wonder that the *haute lisse*, or high loom (the one mostly in use now), has taken its place. In this loom, the frame and the warp are perpendicular. There are two rollers; one at the top, around which the threads are wound; and one below, over which is rolled the finished fabric. The outlines of the design are drawn on the threads in front, but the pattern is hung at the back, and the workman, standing between that and his work, has to turn around continually to look at it, and never sees the beautiful design he is carrying out unless he goes round in front to do so. Some of the Gobelin tapestry have all the delicacy of a picture. But the work is very slow, and can never become common nor cheap.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Deseret, on Thursday, Febrnary 10th, 1921, when Mrs. Maud Beatrice Jenkinson was baptized by Elder Harold H. Bennett. On February 13th, 1921, Edward F. C. Panzer was baptized by Elder Melvin T. King.

Socials.—A farewell social was given Febrnary 15th, 1921, in honor of Brother George H. Curry, first counselor in the branch presidency of Hammersmith, prior to his leaving, with his wife and daughter, for Zion. All who were present enjoyed the occasion and heartily applauded the items of the program rendered.

On Febrnary 11th, 1921, at Lowestoft, a social was given. There were a number of strangers and friends present, and all greatly enjoyed themselves with songs and games.

Branch Conferences.—A branch conference was held at Wigan, Sunday, February 13th, 1921. President Starkey, Elders Pingree and Crawford were in attendance. President Richard Tinsley conducted both sessions. The Sunday-school session consisted of a program by the children. In the evening the elders gave instructive talks upon the principles of the gospel. The branch was strengthened by sustaining Brother Herbert S. Webster as counselor in the presidency, and Sister Sally Ashcroft as branch secretary, with Edith Rickard as assistant secretary.

The Glasgow branch conference was held Sunday, Febrnary 13th, 1921. There were three meetings. President William Easton presided. At the Sunday-school session work was displayed, each class being represented. In the afternoon there were reports of the Relief Society and Mutual Improvement Association. The authorities were sustained. Elder Clyde Romney delivered an address on Revelation. In the evening Brothers James E. Rennie and Samuel Beggs gave short talks and were followed by President Easton, who spoke on the first principles of the gospel. The total attendance was two hundred, including several investigators.

A branch conference on Febrnary 13th, 1921, was held at Swindon. Elders David N. Low and Frank Lockyer were in attendance. There were three sessions. Valnable instructions were imparted. The saints greatly rejoiced that the elders had returned and were with them again.

A branch conference was held at Lowestoft, Febrnary 13th, 1921. Elders William H. Wilson and Charles D. Barnes, besides some of the saints of the Norwich branch, were in attendance. One investigator applied for baptism.

A district conference of the Gillingham and Sittingbourne branches was held at Sittingbourne, Febrnary 13th, 1921. There

were present President James Gunn McKay, Elders James A. Kirkham, Robert E. Griffiths and George T. Patrick. There were three sessions. In the evening the Lantern-slide Lecture was given at Queen's Theatre, at 8 o'clock, with about seven hundred present. The people were interested. Many in the audience remained to express their pleasure at what they had seen and heard. Much credit is due Elders Griffiths and Patrick for the energetic way they advertized the lecture.

The Leicester branch conference was held on Sunday, February 20th, 1921. There were in attendance President George Albert Smith and Sister Edith Smith of the Liverpool office; also President Virgil B. Stallings and Sister Annie Noble, and Brother John Hayes of Hucknall. Meetings were held during the morning, afternoon, and evening. The general and local authorities were presented by President Frank Wheatley, of the Leicester branch. The exercises of the children in the Sunday-school, and the addresses of the President of the mission and the visiting brethren and sisters were much appreciated. The choir rendered excellent music throughout the services, being delightfully helpful. The meetings were well attended. Monday evening a meeting was held in Hucknall. President Smith and daughter, with all the missionaries, were in attendance. Elder Harold E. Brough gave a short talk, after which the audience were held in rapt attention for fifty-five minutes by President Smith, who spoke on the life, character and work of Jesus Christ, during His earthly ministry, closing with a graphic sketch of the fulness of the gospel of the latter-day restoration.

THE VOICE OF SPRING.

I come, I come! ye have called me long.
I come o'er the mountains with light and song!
Ye may trace my step o'er the wakening earth,
By the winds which tell of the violet's birth,
By the primrose-stars, in the shadowy grass,
By the green leaves opening as I pass.

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